1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

412 the lower stone. In the centre there is a pivot around which the upper stone rotates. The *sil* is essentially a grindstone but is used mostly to grind spices, and mix together ingredients on the mortar-and-pestle

Fig. 6.

Fig. 7.

system. The *sil* has two parts: an oblong stone 18"×12" the surface of which is roughened by being chipped; the roller, a piece of stone which is rounded and which is used something as a rolling pin, only the stone grinds and does not revolve.

An iron knife which is attached to a piece of wood and on which all the cutting of vegetables is done is usually found about the house. The user sits on the floor and cuts [516] the vegetables or meat on the knife. In the process [252] the knife is steadied by pressing the feet on the wooden attachment and thus both hands are free for work.

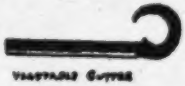

Fig. 8

415 A few baskets will always be found lying about the house. [285] These also are not manufactured by Kols. They are used for transporting things to and from the bazaar, for gathering leaves, sticks and cow-dung for fuel or plaster. Vegetables and the like may be stored in them. The winnowing basket (*supa*) is always found near the granary. This is used to clean the grains and also has its work in certain magical ceremonies which will be described further on. A sort of broom made of bamboo and grass will be found somewhere about the place.

[251] [243]

Fig. 9

412

354 In one corner of the room is located the *chulha*. This is a low mud hearth with one or two fireplaces. The smoke goes into the room. [252] Here the meals for the family are cooked. Nearby are the cooking [412] vessels and an iron spoon or two for stirring the food and some tongs [415] for the fire. Somewhere will be found the large sun-dried mud urn in [251] which the wheat or rice is stored. This is rat proof and is arranged so that it may be watched for termites which do much damage in [237] villages. Some piles of fuel will be seen: dried cow-dung cakes or [462] bits of wood which have been chopped by the men of the family.

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these conditions the evil spirit is sternly addressed and in the name of Khermai is ordered to leave the person affected and enter the chicken. Upon being satisfied that the transaction has actually occurred there are now two or three ways of dealing with the chicken. The most common procedure is to sacrifice it to Khermai, and as the blood is sprinkled at the base of the shrine she is implored to conduct the evil spirit far away so that it may trouble them no more. The less common method is to take the chicken into the jungle, the further away the better, and loose it there, invoking Khermai to let the spirit be in the chicken as long as the latter lives; then when the chicken dies, never to allow the spirit to be able to find its way back to the village. If the chicken should return alive to the village it would mean that the spirit would also re-enter and harm someone.

Supa. The *supa* or winnowing fan is a great protective and has many magical uses. The new-born infant is laid in it and no evil spirit will dare touch him there. It is used in various wave ceremonies, notably during the wedding cycle. It is used to cast out demons and to detect demon possession.

Tattooing has its protective value and in an earlier section this was discussed. It was noted that it protected against disease and aided in the necessary household activities.[1]

Threads, red or black in colour, are useful about the neck. This applies particularly to the child, but the adult often has one somewhere on his person. At *Rakshabandan* time the opposite sexes tie threads on members of the family. Threads are used in connection with the marriage of trees and a thread is wrapped seven times around the marriage pole. Threads are often knotted to afford further protection.

Thorns. Thorns afford great trouble to the spirits. They are put over the bodies of the deceased in the graves and are often put about the houses, where they serve the dual purpose of keeping off both beast and spirit. They are used in magical practices, so that when a jackal crosses the road a pile of thorns should be set up, a stone put in the centre, and with one's foot placed on the stone the jackal should be roundly cursed.

Trees and Plants. Any tree associated with the gods is holy and keeps away evil powers and influences. A *charpai* or cot of *nim* wood is very useful as it protects one when he is helpless in his sleep. Some *nim* (*Melia azadirachta*) should always be placed in the lying-

1. See pp. 29-31.

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PLATE X.

231
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463

[415]

Kols Threshing and Winnowing their Wheat near Barsia

291
276
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463

Tendu leaves gathered by Kols for Biri manufacture. The two men on the right are Mohammedan leaf Brokers. Khorsra Ghat Village.

[FACING p. 265]